

# Humanist

## World Digest

Vol. 28, No. 4  
NOVEMBER, 1956

1011 Heinz Avenue  
BERKELEY, CALIFORNIA

COPY 25c  
\$1.00 A YEAR

### The Free Mind Confronts Religion

By REV. EUGENE WILLIAM KREYES

### Ethics for Scientific Humanists

By GARDNER WILLIAMS

### Tradeable Goods -- New Horizons

By EMANUEL R. POSNACK

### EDITORIAL

NEWS AND VIEWS

IDEALS TO LIVE BY

#### THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

PUBLISHED BY THE HUMANIST WORLD FELLOWSHIP,  
INCORPORATED IN CALIFORNIA AS A NON-PROFIT ORGANIZATION  
FOR EDUCATIONAL AND RELIGIOUS PURPOSES.

# TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—A quickened conservation of the world's natural resources, including human resources, so as to arrest their wasteful exhaustion and wanton destruction and thus insure their longest preservation and widest beneficial use for man's survival on this planet.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

(Successor to WELCOME NEWS)  
**HUMANIST WORLD DIGEST**

A Quarterly of Liberal Religion

E. O. Corson, Editor. Editorial Associates: William E. Zeuch, Dr. Phillip B. Oliver, Dr. Norval E. Packwood, Eugene Kreves. Entered as second-class matter at the Post Office at Berkeley, California, under the act of March 3, 1879. Publication Committee: Dr. Harold Scott, chairman; Kenneth S. Brown, vice-chairman; Edward L. Ericson. E. O. Corson, Business Manager. Subscription Rate: \$1.00 per year. Vol. 28, No. 4, October-November-December, 1956. All rights reserved. The Humanist World Fellowship, 1011 Heinz Avenue, Berkeley, Calif.

The responsibility of signed articles in this magazine is accepted by the writers and does not necessarily reflect the views of the Humanist World Digest. Permission granted for reproduction of original articles when proper credit is given.

---

## **THE FREE MIND CONFRONTS RELIGION**

By Rev. Eugene William Kreves

In every generation the uninhibited thinker has been looked upon with suspicion and disfavor. It is our present hope that we have moved into the period of the free mind with its attendant joys and responsibilities.

Despite the popular retreat into neo-orthodoxy we will see once more the emergence of the free mind which will deal with religious questions and social situations, casting aside the rule of priest, church, pious politicians and rejecting the despotism of social conformity. The time will come again when the spirit of freedom in religion and politics will be manifested. Men simply need reassurance that their rational nature is to be trusted. The people will awaken from the dark age of our time and will wonder why they did not question the wisdom of those who led them on a return to religious orthodoxy and social conformity.

During the present period of history men have by and large accepted and believed what the church and the clergy have proposed . . . that the wars and depressions of the recent past came because men turned away from God in His infinite wisdom and tried to "go-it-alone." The accepted definition of a Christian is, "A Christian believes that man turned away from God and that this is original sin." The do-it-yourself trend is considered irreligious when it is applied to religion or philosophy.

Moreover, in the present age, as we have succumbed to the orthodox clergy and have allowed ourselves to be led along the road to religious orthodoxy, we have allowed our lack of faith in ourselves to permit us to be pressured into a betrayal (vocal or silent) of our American democratic heritage. The hysteria has engulfed liberals. On rare occasions we find a few brave souls who stand up to the irresponsible power of religious and

political tyranny. In each generation those who worship Truth, Goodness and Beauty must be prepared to play the role of Protestant and Dissenter, Heretic and Martyr.

In an earlier age the human mind was subjected to gross superstitions and compelled to worship the toenail of an apostle, a bone of St. Peter or Paul or a purported piece of the Cross on which Jesus was crucified. Traces of this idolatry linger in our midst, but we are enslaved today by a pernicious lack of faith in our fellowmen and in ourselves. We have allowed our minds to be bound by the assumption that every man is disloyal to his nation unless he is proved innocent of subversion. We have seen the time arrive when Congressional committees investigating subversion seem to have no knowledge of or respect for the Bill of Rights. Indeed, the most potent amendments are used as traps to catch desirable victims.

Society will not always remain in this state. It is our religious duty to hasten the evolution of society to the dawn of an enlightened social conscience. The religious and political dissenters of the past have not lived in vain. They lived magnificently but not easily. They were moved by great convictions yet suffered enormous persecutions.

Men today talk as though they were free, and if we were to ask a conventional Protestant if he were free, he would regard us with amazement, not realizing that he has allowed the church to bind his mind and that he has required or permitted a minister or priest to do his thinking on religion for him. In our liberal churches I trust this is not true and that in these dedicated fellowships men and women find a new intellectual life and a reverent questing spirit. Here you may think freely and wisely, no longer under any compulsion to keep your doubts to yourself, free to share your convictions with others. Other churches may talk of freedom, but they are shocked by persons who practice it. It is quite impossible to shock a genuine liberal. Liberal religion is radical to the utmost degree, but its basic nature is honest, reverently paying homage to the Truth. Every new and old doctrine is questioned, and every creed is probed for its underlying grains of fact. No creed is sacred and beyond examination, not even the creed of the so-called "American Way of Life".

As I read I. F. Stone's Weekly in which he described the atmosphere of the Soviet Union I was impressed with how closely it resembled the social atmosphere in this nation when Joe McCarthy was in his hey-day. Let us take care that in our time

the principle of the free mind which we honor operates in politics as well as in religion. In a democracy characterized by numerous pressure groups it is the depths of poor patriotism to allow any one group to rule over all the others. It is now popular to think that business has some special prerogative to assume control of the administration of government. As the religious liberals of yesteryear fought against the oppression of a totalitarian church and founded free churches, we in our day must resist any monistic interpretation of the state. Government of, by and for the people remains our religious duty as well as our political ideal.

In ultimate questions the free mind recognizes that one's religion is one's own responsibility, and when you face life and finally death, it is better to face it with your own religion than with the untested answers which someone else has given you with orders that you are not to doubt their truth. No church or priest can minister to the free mind. Your religion is a matter of your relationship with all of Nature. You must create it by your own endeavor. In a liberal church you subject yourself to a broad flow of profound ideas and according to your evolving vision you take and you reject, and your authority is not the church nor holy tradition, it is your own rational nature common to all men. What outrages intelligence and violates the aspirations of your spirit destroys the divinity of your character.

Let others commit mental suicide by returning to the paths of orthodox religion. They have their reward! Gullibility and credulity grant a false sense of assurance.

We must recognize that the Roman Catholic Church and the Protestant churches by and large belong to the past, have little relationship with the present and offer little real hope for the future of mankind. There are a great many indications that we are in the midst of a growing revolution in thought which is gradually setting aside as erroneous the world view of Christendom and its psychology as well. The time is coming and in some areas is now here when men are prepared to relate their lives to a true Catholic Church of Humanity characterized by the vigorous spirit of Protestant Dissent to all that harms humanity.

The free mind moves irresistibly to such a church, demands it, rejects creeds, dogmas, slogans, shibboleths and cliches, asks of its ministry honesty, integrity, the sharing of doubts and the inspiration of uplifting convictions.

What if our generation has lost faith in itself and in putting its hand to the plow of liberalism has looked back? This has happened in every age. We must bear in mind that we have been blessed with the scientific spirit. There is no evidence that this will be surrendered. We have a technological base which is well-rooted in history. We will not disown that!

More than 100 years ago a Universalist minister, Dr. Thayer, said:

"What if a few clergymen of Protestant faith return to the bosom of the Roman Church? The locomotive and telegraph and printing-press and newspapers, science, philosophy, the Bible, the right of interpretation, free discussion . . . these are not going back to Rome. Let the ministers gather their dusty sermons and travel back through the centuries to the feet of the Holy Father, and kiss his great toe, if they will; the people are not going to do any such thing. The world will go forward, must be forward—that is its God-appointed destiny."

The free mind working in and through the free liberal church for the emancipation and release from bondage of all minds, moves on confidently into the future. We have no time to whine about our supposed sinful nature and to prostrate ourselves abjectly before the universe, begging its mercy. Our task as free minds is to create active sincere workers for a finer civilization than has yet been achieved. We demand a church devoted not to the perpetuation of a theology, but to the welfare of humanity, and we do not deem the two identical.

The church has feared the free mind, has labored to shackle it, has considered the spirit of freedom as opposed to the spirit of religion. In fighting the free mind the church has made its greatest mistake. It has driven its finest thinkers into open rebellion and has persecuted them unto death. It has disdained discussion and called for intellectual conformity to a creed or set of principles. It has allowed a hierarchy of petty minds ruled by opportunism to set its standards of truth and goodness. When on occasion a great mind finds its way into that hierarchy it is unable to break through the stifling mediocrity and bring the church to heights of moral grandeur and intellectual prominence. Now Protestantism is characterized by ecumenicity and draws itself together as a dying spider while Catholicism retreats into itself, fenced lately by new parochial dogmas. Even liberals fal-

ter before the great opportunity. Now is the time for a great new church of universal ideals and intellectual freedom. What is good in orthodoxy cannot die. It will survive in purified form, but the old forms and faiths are passing. It may be that Protestant Christendom has served its purpose. It has given birth in Christendom to the spirit of freedom. It may look upon its offspring with loathing, but it dare not deny paternity. No longer can the world be kept back from freedom in a humanist setting. Lenin, Mussolini and Hitler recognized the inadequacies of orthodox religion and sought to create a humanist social order. Their remedy was worse than the disease. It is our task to work for a religious humanism which is universal in its values and unitarian in its humanitarian emphasis. Men are sick of war and frightened by aggressive nationalism and know not where to turn. To the blessed faith of a reverent religious humanism they must come sooner or later.

This liberal faith dealing with human necessity in a reverent spirit, asking man to dedicate himself to work for a newer and better social order will not always be resisted successfully. Church and state may oppose such a faith and as vested interests may deem it heretical or subversive. Business may cry that religion should content itself with the soul's relation to God, but the terrible marching of events moves man onward, and man must choose between a religion of democracy and a social order of feudalism followed by disaster.

The evolution of the free mind has brought liberals to the point of unacknowledged leadership. As religious liberals we have a responsibility to discharge to this generation and to posterity. We are lights set upon a hill and cannot be hidden. As free minds we will participate in the search for knowledge, for social reform and in all movements for social betterment.

Life has brought us forth to serve this purpose and in the fulfillment of it is the real meaning of life, the enlightenment and elevation and refinement of humanity.

\* \* \*

A Twentieth Century Fund report points out that the longest railway in the world is the Trans-Siberian Railway; the longest railway tunnel (12 miles) is the Simplon Tunnel between Italy and Switzerland; the country with the greatest railroad mileage is the United States with 223,400 (Russia is next with an estimated 76,600 miles); and the highest roadbeds in the world are in South America.

# ETHICS FOR SCIENTIFIC HUMANISTS

By Gardner Williams  
University of Toledo

I think that Humanism should place more emphasis upon ethical theory. When the beginner is repudiating supernaturalism and ecclesiastical authoritarianism he may still feel that his virtues were due to these things in the first place, and that institutional stability and social cooperation in general, are also due to them. He is secretly or openly fearful that the social order and the good life cannot be maintained without them.<sup>1</sup> What shall we humanists put in the place of the illusions and myths which, with the help of science and reason, we overthrow? I say, let us tell them the truth about moral obligation. But in order to do this we need to go into the matter more than we have.

Science, especially social science and psychology, are a large part of the answer. But these are not the whole story unless the meaning of science is extended to include (1) semantics, (2) our philosophical tradition of the Socratic dialectic and of rational inquiry concerning duty, and (3) our somewhat rational and humane religious tradition about righteousness.

(1) **Semantics** is the meanings of words. We should use the term "moral obligation" in the sense which will make man's moral experience most intelligible. That is very likely to be one of the traditional meanings. Most words have several common meanings, just as most meanings are intended by several alternative words. Men's actual moral approvals show best how they are using their terms "moral obligation" or "moral imperative". What they say about these words in consciously formulated definitions is often misleading. But we should try consciously to formulate the best meanings which people are actually using. Here "best" means "most helpful for understanding the subject". I believe that experience will show that in man's carefully weighed, rationally considered, and most significant value judgments, he usually approves of what he thinks will be **most deeply satisfactory to him in the long run**. And I take this to be the correct definition of duty. Each individual ought, from his own point of view, to do what will be most deeply satisfactory to him in the long run. To me, man's moral experience seems to become intelligible when I use this meaning. It is consistent with the value experiences of all conscious organ-

---

Note 1—See Max Otto, **Science and the Moral Life**, Mentor, pp. 43-45.

isms, with all known truths, and with itself. Its implications, dialectically developed, are entirely acceptable if one has been emancipated from various traditional illusions about morals, such as the notions that the right act is the one of which an impartial observer would approve, that right for one is right for all, that the will to power is essentially sinful, that we should resist not evil, that love is the whole duty of man, or that we should try to make everybody, including vicious criminals, as happy as possible. The principle of moral obligation, or duty, as I define it, seems to me to be universal in scope. It applies to every conscious individual. It is the categorical imperative and the natural moral law. It is an hedonic or pleasure theory; **hedoné**, in Greek, means pleasure or the feeling of satisfaction. Also it is a theory of ethical relativism and subjectivism. What is right or most satisfactory for one can be wrong or **not** most satisfactory for another. But still the **principle** of individual relativism is, I say, universal. All individuals without exception ought, from their own points of view, to live as satisfactorily as possible. Moreover, the **truth** is universal that whatever is most deeply satisfactory in the long run to some particular person, is right from his point of view. Let us call this the principle of Hedonic Individual Relativism.

(2) It is expressed, hinted at, or assumed in a good deal of our traditional **philosophical thought**. Epicurus and Lucretius, in ancient times, expressed very clearly one form of it, Egoistic Hedonism, which is the notion that each individual ought always to **pursue** his own maximum pleasure as a final goal. This is psychologically unsound but is nearer to the truth than most thinkers have been able, or have dared, to say in a forthright manner. In fact each one ought, from his own point of view to **attain** his own maximum long range satisfaction. But often the best way to do this is to pursue as a final goal the happiness of those whom he loves.

Hedonic Individual Relativism is hinted at in the modern utilitarian philosophy of Jeremy Bentham and John Stuart Mill, who, while they state explicitly that the universal principle of ethics is to pursue the greatest happiness or pleasure of the greatest number of people, nevertheless relied upon a **sanction** or underlying motivating principle of purely individual pleasure to get people to live by the "ultimate" altruistic universalistic hedonism.

(3) Doctrinally, our **religious tradition** has assumed Hedonic Individual Relativism. In Protestantism, William Paley, Arch-

deacon of Carlisle (Anglican) said, in his **Moral and Political Philosophy**, (1785, bk. I, ch. 7) that virtue is "doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness". The ultimate guiding principle in ethics is long range, here a very long range, individual satisfaction. This is heavenly egoistic hedonism. It is official in theological circles and is widely accepted by the laity. In the Catholic tradition it is expressed by Fulton Sheen in his **Philosophy of Religion**, N.Y., 1948, p. 359, where he says that the object of virtue is to attain everlasting glory.

In the inspirational-moral aspect of our ancestral religion the importance of love and kindness is properly emphasized. It is a basic moral imperative, but it is only one among several such imperatives. Our theological tradition falsely exaggerates its importance, often treating it as the whole duty of man. Love is a desire whose final goal is the pleasure, happiness, or welfare of other people. It was a survival factor in the evolutionary struggle for existence. Those naturally loving and more sociable organisms who enjoyed helping others of their own group, could cooperate better in defending it against its predatory enemies, and in killing victims for food. Most well brought-up people today love all or nearly all mankind. For certain ones their love is not very strong. Usually there is also some antagonism or hate, in varying degrees, between individuals who interact significantly.

(4) Social science and scientific psychology help us to synthesize what is true in these long-established non-scientific traditions. All consciousness or experience directly depends for its existence upon the brain of a biological organism. Each individual's experience is completely separate and distinct from that of other individuals, except perhaps in the cast of Siamese twins. Different people's consciousnesses cannot overlap because their nervous systems do not do so. Moreover, thoughts cannot fly through the air from one mind to another. People can have no ideas, feelings, or motivations in common. The so-called social consciousness is a fiction. Distinct people's experiences may be similar in any degree except as to their location in space. Each is inside of a living organic body which is spatially separate from other bodies. Communication is signalling from a distance, through physical media. So-called telepathy is really just an incompletely understood form of this, except in cases where it is fraudulent. The social influences of people upon an indi-

vidual which make him what he is are all exerted by means of physical energies, chiefly air waves (sound) and electro-magnetic waves (sight).

But no matter how an individual got that way, right and wrong, from his point of view, depend upon what he is. The spiritual essence of man is desire. The soul, self, or personality is a more or less integrated complex of experiences, chief among which are about ten major interests or wishes. These are (1) love, (2) selfish ambition to be loved, honored, and obeyed, (3) the desires for health, strength, and self-preservation or longevity, (4) for knowledge, (5) play, (6) sensuous pleasure (food, sex, etc.), (7) beauty, (8) self-respect, (9) security, (10) harmony of interests within oneself and with society.

The maximum harmonious fulfillment of these desires is what is most deeply satisfactory in the long run to an individual, and constitutes his ultimate moral obligation, from his own point of view. Virtue, for any individual, is long range satisfactory living. This is what is most worth-while in human existence. It is the good life. Individual joy or the feeling of satisfaction is the ultimate intrinsic value. Any other experience or consciousness is an intrinsic good so far as it contains this primary value. Anything that causes it is an extrinsic or instrumental good, and has secondary value which is the causal relation of the extrinsic good to the resulting intrinsic good and primary value. The good is the satisfactory. It is what either causes or contains primary value. Each individual has a moral obligation, from his own point of view, to come as near as possible to what is his highest good, to do what is best for him, to attain what would be most deeply satisfactory to him in the long run; which run is as long as his self shall last; as long as his ego or personality keeps its self-identity.

Genuine **social** obligations are morally binding upon an individual because of his love and need for others. Love, I say, is a desire whose final goal is the welfare of some other person. When a man knows that those he loves are happy, that fulfills and satisfies his love-desire. From his own point of view he ought to help them because that will satisfy him. In his love he does not **aim** at his own satisfaction, but in his love's fulfillment he **experiences** it. Also he needs other people's help as a means to various of his legitimate pursuits, some purely selfish in the ordinary sense, such as the ambition for social recognition or the desire for health and longevity. So, from his own point

of view, he should help other people as a means to getting their help. This prudent helpfulness is perfectly virtuous unless, in the long run, somebody is hurt by it. There is no way of helping others intentionally except as a final end of one's love or as a means dictated by selfish prudence. From other people's points of view, of course, a man ought to help others because they will be better satisfied if he does.

Man's life is social in the sense that his greatest joys and sorrows result from his relationships with other people. He depends upon society for almost everything. His body and soul are created very largely by others. As a child grows up he desires to become like other persons around him whom he admires and envies. Also, social pressures tend to dissuade him from trying to be the sort of person who will be looked down upon. This social inspiration and pressure help to create in him an idea of himself or an ideal self which is his conscience. It specifies a particular type and level of achievement which he sets for himself in each of the major interests. Due to his self-identity from childhood to death, he is deeply interested, at any stage in his career, in his past, present, and future; in what **he** has done, what **he** is doing, and in what **he** will do. His self-respect is based upon his past achievements, and for his security he looks to future ones. He has a sense of security when he confidently expects to measure up to his idea of himself in the future. Every one of his major interests has an anticipatory aspect which is satisfied at a given time, not by the future fulfillment, but by whatever evidence he has in the present which makes him think the interest will be fulfilled later to the degree called for by his idea of himself. A great deal of the joy of life comes from looking forward to success. Security is one of the most satisfactory things. The lack of it is soul-shattering.

There is also great joy in retrospection. A person has the deep satisfaction of his own self-respect when he knows that in the past he has lived up to his idea of what he ought to be. Self-respect is a good conscience; it is the fulfillment of the retrospective aspects of the major interests. Every interest is partly retrospective; that is, the individual desires that his past achievements in all of his interests, throughout his adult life, shall have measured up to the level called for by his idea of himself. This desire is satisfied when he knows that they did measure up, and it is inexorably and inevitably defeated if he is aware that on certain occasions they did not. In these latter

cases his actual self which sinned is condemned by his ideal self or conscience. He has what is called a bad conscience, and he experiences a sense of guilt and remorse. This can paralyze his ambition and his creative work, as in the case of Hurstwood in Theodore Dreiser's novel **Sister Carrie**. Forgiveness by others is a help in forgiving oneself and thus in regaining the mastery of one's soul.

The individual is ultimate in morals. Nothing can be good or right, bad or wrong, except for some individual. And what is right for one can be wrong for another. What is most satisfactory for one can be **not** most satisfactory for another. This principle of Hedonic Individual Relativism is absolute and universal. If dictatorship soldiers should invade the United States and if we slaughtered great numbers of them, thereby saving our democratic way of life and our free institutions, that would be right from our points of view, but a great wrong from our victim's points of view. If a condemned criminal escapes from prison one week before his scheduled execution, and succeeds in living a more satisfactory life than if he had not escaped, then his escape is best and right from his point of view, but wrong from the points of view of all citizens whose lives and property are made less secure by failure to enforce the law. Also when we eat roast beef, that is not usually best from the points of view of the cattle who are sacrificed. And when we poison rats, that is usually wrong from the rats' points of view. We always **take** our own points of view, which involves our loving and sympathizing with many of our fellow men, and with certain other fellow vertebrates such as canary birds and pussy cats, but not with all, and hardly at all with a few who threaten our health and our cherished way of life.

The ethic outlined above, unlike that of Jesus and of Schweitzer, is equally applicable, without fictions or distortions to all mankind. Most of it applies also to the lower animals and to all conscious organisms anywhere who are capable of experiencing the feelings of satisfaction and dissatisfaction.

This study is based upon D. H. Parker's **Human Values**, published by Geo. Wahr, Ann Arbor, Michigan, which has been unduly neglected since its first appearance in 1931. Also, I have sought a further clarification of these ideas in my own **Humanistic Ethics**, Philosophical Library, N.Y., 1951. See especially chapters 3, 4 and 5; and p. 104 for the idea of the self; pp. 56-57 for the major interests. There are very significant

contributions to the understanding of individual ethical relativism in Hilliard, A. L., **The Forms of Value**, especially ch. 3, Columbia U. Press, N.Y., 1950, and in McGreal, Ian, **The Art of Making Choices**, Southern Methodist Univ. Press, Dallas, 1953.

\* \* \*

## TRADEABLE GOODS — NEW HORIZONS

By Emanuel R. Posnack

Departing somewhat from the conventional approach to free trade, I wish to highlight a broader aspect of our technological world. Today, more than ever before, tradeable goods are not limited to bales of cotton, to oil, coal or machines. The spectrum of tradeable values extends beyond the relatively narrow band of manufactured and harvested products. For with the highly developed technologies of communication and transportation—which I call the “twin technologies”—we have opened new pathways for the movement—not only of men and goods—but also of intelligence, human experience, understanding—even human sympathy. We have made it possible, more effectively than ever before in human history, to trade in—to exchange—human cultures, human values. We have made it possible to transmit thoughts and ideas with the speed of light so that all the world’s people—wherever they may be—can be brought into touch with each other—so that any person can be heard anywhere in the world—and can with equal facility hear the voices of all his fellow humans on this planet.

In effect—Man has been given greater personal power than he has ever had before—greater penetrating vision, hearing sensitivity, speech and mobility. The barriers of time and space are no longer the impassable barriers which the economists and social architects of the past have resignedly accepted as inherent and unavoidable obstacles of the physical world.

From this it should follow that man, his goods and his intelligence, being in effect released from the confining space-time cubicles, are now free—free to spread across the face of the earth—to irrigate the entire global terrain with the vitalizing riches of human and natural resources.

We know there are vast regions of unused, wasted human power—unused natural resources—unused land—unused capital—unused brain-power. And we know that two-thirds of the world’s people are hungry and undernourished. They are beg-

ging for a chance to **use** their capacities to produce for themselves, and at the same time to add to the wealth of the world.

We know that man and his creations are not free—neither we nor the miserably poor of Asia, Africa or South America. We are all subject to the confining effects of barriers—not of mountains, oceans, distance, space or time—not erected by nature, but by man himself.

What are these man-made barriers that keep individual man down—that prevent him from developing according to his natural urge to grow? You, who are participants in a movement to break the tax barrier, trade barrier and production barrier—are well aware of the effects of man-made barriers.

There is the sovereignty barrier—the tradition-cloaked inhibition by virtue of which the affected people shrink from the thought of extending their hands across their national borders, and tend toward isolation and incapsulation.

There is the land-rights barrier, enforced by the law against trespass, by virtue of which absentee landlords can create super-estates, and by virtue of which there exist vast tracts of unused lands, while there are countless immobilized idle humans begging for a chance to get at such lands.

There is the tax barrier, which, as Georgists know only too well, constitutes a restraining force upon the world's productive capacity.

There are labor-blocking barriers, by labor groups as well as by management, barriers to technological development of underdeveloped regions—the barrier of colonialism, which prevents the full development of colonial territories—the barrier of speculation, which boosts prices without adding values—the insidious monopoly barrier to free competition, by which state-created or state-tolerated privileged groups exact an unearned toll from the products of society and which constitutes an obstacle to the full development of competitive enterprise.

There are barriers to new ventures and inventive effort—barriers actually created by our own government, one arm of which sets up patent rights in order to encourage creative efforts—another arm, the courts, generally destroying such rights when the patent is sufficiently successful to be litigated.

There are the personal barriers of ill-health, the barriers of intolerance, of ignorance—barriers which keep man repressed and incapable of making a contribution to society.

There are the barriers of commerce—trade blocs such as

the sterling area and European Payments Union, which impose discriminatory import controls against the dollar area. And of course there is the trade barrier of protectionism—by virtue of which there are “have” and “have-nots” nations, and lopsided concentrations of wealth.

True, indeed, there are pressures being brought to reduce or eliminate these barriers. But, as we all know, there is tremendous resistance by special interests. Resistance is also afforded by human inertia and by the persistence of traditions, some of which have become rigid fixations—clothes of a past era, which no longer fit—but which tend to fetter and strangle the fast-growing world of today.

### **We Must Learn By Experience**

Is there then a solution to this condition of restriction brought about by our barrier-ridden world? It would be presumptuous for anyone to claim that he has devised a single system or plan that could serve as a panacea for all the world's ills. Yet we are all in search of some remedy, and in our explorations we seek to learn from past experience.

Our experience with the physical world and with the human world has taught us that where there is no circulation and no fluidity, there is stagnation and suffocation, like the useless waters of a still and stagnant pond—like vitiated and stale air—like a suffocating human being with congested lungs and restricted blood vessels.

Society is but the composite of its human components and the physical world. It also needs the refreshing and life-giving effects of circulation—not of moving currents of water, not of fresh air, not of flowing streams of blood. What it needs is circulation of a vitalizing stream which is the very substance of its own life-blood—the stream of manpower, goods and ideas. Society cries for the infusion into its corporeal body of such a stream to disintegrate all the obstructive man-made barriers, dissolve all the power clusters that control and influence the lives of men and transform potential capacity into production effort, consumer goods and earning opportunities.

Society needs a condition of world fluidity. To attain fluidity it needs—like the human body—a multiplicity of arteries. For the physical world the arteries must necessarily be comprised of a network of communication and transportation channels covering not merely localized areas but extending through every

inhabited and habitable region of the earth and available for all to use.

The practicability of any plan for a network involving society at large, depends upon two factors: the factors of technical feasibility and human volition.

As a technical feasibility, in this day of radio, television and the electronic brain, is there any informed person who will deny that it is entirely within the realm of possibility to create a continuously operating global survey—a trade picture of the entire world—for all suppliers, producers and consumers to see—showing supply and demand conditions for every commodity and for all peoples? By technological means **today** being used by industry and by national governments, these fully developed mechanisms of science **can** be set up—so as to enable anyone, at anytime, instantly, to be apprised of what goods are needed and where—of where there is a dearth of labor and where there is an over-supply—of what new lands are being developed and modernized and to what extent—of research findings in scientific and industrial fields—of factors affecting distribution and transportation—even of the probable success of any contemplated undertaking. With such a system, operated by our technology of communication and electronic computers and tabulators, production need not be a hit-or-miss proposition, as it is today.

The creation of such a system is not a utopian dream. The mechanisms for its realization are as real as your television set, as practical as your radio, as operative as the jet airliners.

The problem today is no longer to **devise** the means to create a fluid world. The problem is to **want** to create such a world.

Of course, this question of human volition is most serious. For it not only brings into play habit patterns and fears of the untried, but also requires some form of government participation in connection with the operation of the twin technologies of transportation and communication. This may sound like a Marxist idea, but I must point out that there are certain roads which lead both to the goals of Marxism and the goals of private individual enterprise. We must but learn where to turn off. Within the framework of capitalism the government has its role to play, if we are to provide unobstructive pathways cleared for competitive individual enterprise.

A great economist some time ago said: "There is thus a domain of individual action and a domain of social action—

some things which can best be done when each acts for himself and some things which can best be done when society acts for all its members . . . A society ought not to leave the telegraph and the railway to the management and control of individuals; nor yet ought society to step in and collect individual debts and attempt to direct individual efforts . . . The line at which the state should come in is that where free competition becomes impossible."

These are the words of Henry George in his book **Protection of Free Trade**.

Henry George thus proposed that the technologies of communication and transportation—the telegraph and railway of his time—should be subject to public control in order to foster a society of true individual enterprise. He was advocating a fluid society.

Today our world of commerce is beyond the stage of a "two-way street." And our world of trade transcends the limits of material goods.

We are on the brink of an utterly new age—the Age of Fluidity. This does not represent a mere step or change in degree from the machine age created by the Industrial Revolution. It represents an entirely new era with a new species of man having powers of speech, hearing acuity, vision and mobility infinitely greater than those of all of his human predecessors.

The Age of Fluidity will distinguish our civilization from all previous societies, just as the Industrial Revolution ushered into the world a distinctively different society.

The world needs to be made aware of the nature of this new age and of its possibilities. I will say now what I said five years ago (at a Henry George banquet). It is fitting, as well as logical, for the Georgist movement—proponent of free trade and free enterprise—to light the way for our approach to the Age of Fluidity.

\* \* \*

Despite the machine age, there are vast areas of the world in which human carriers do most of the work. Some African porters, for instance, are able to carry a head load of 60 pounds while making 15 miles a day, notes a study soon to be issued by the Twentieth Century Fund.

## EDITORIAL

As we prepare for the publication of this, our November issue, with the election all over, we find the world on the verge of turmoil. Russian satellites demanding freedom; the eruption of the Suez situation which relates to a waterway, a lifeline that is of importance because it vitally affects the economic welfare of Europe and the West.



**E. O. Corson**

The outcome of our election will influence our world in many ways, as domestic and foreign relations will be governed by the "standstillism" of the Conservative, in contrast to the liberal way of moving ahead from where we are. This driving spirit will endeavor to encompass and solve man's problems of living in such a way as to build a democratic peace, based on man's right to live in a decent world; a world in which man enjoys his democratic rights in democratic communities, under national democracies, bound together in international world order, the United Nations, which has not only the moral right but should be given the physical power to preserve a democratic peace among nations.

In matters such as international waterways, irrigation, and similar projects that affect international well-being, the United Nations should have the authority to establish international corporations (such as our TVA) to maintain and operate such projects, which are international in character, for the general welfare of the nations concerned and their people.

Related to that thought, we like the way Mr. Stevenson has expressed this concept prior to the election, in his Detroit address, namely: "that aggression cannot be tolerated in this atomic age." In this connection he also laid down this 4-point program for peace, and we quote: "First, security must be restored along the frontiers dividing Israel from her neighbors. One root of all trouble in the Middle East is that Israel's neighbors have denied her right to exist and have engaged in continual hostility and provocation against her. This must stop.

"Second, we should insist that passage of ships through the Suez Canal is a matter of international concern and that no single country, and especially no single man, can wilfully sever the lifeline of Europe and Asia.

"Third, we must launch an all-out attack in concert with like-minded nations on the problem of resettling the 900,000 Arab refugees who now live in misery and hopelessness.

"Fourth, we must in concert with other nations present a program to improve economic conditions in the Middle East for the benefit of the people and not just to serve political interests."

"Above all," Stevenson said, "we must restore to our foreign policy a sense of human concern."

We conclude with these final thoughts: paramount among these requests for world peace is that Atomic or Thermonuclear energy be fully devoted to the purpose of peaceful objectives only; that the world's people, regardless of taboos, be fully enlightened as to the dangers of over-population (which is said to be as dangerous as the H-bomb), and that they be informed as to scientific birth control methods; that the conservation of our land, minerals, forests and other national assets be approached through sharing of these resources with the present and future generations. These are things that all people for peace, and the welfare and survival of man can support, in working toward building the cooperative democratic world of tomorrow.

\* \* \*

## HALITOSIS AND SIN

By Homer L. Kyle

Recently I was eating lunch with two friends of mine; one a minister, the other a druggist. We are all such good friends, in fact, that we can talk quite freely with each other without danger of giving offense.

"I have always been interested," began the minister, whom we shall call "Parson," addressing his remarks to the druggist, whom we will call "John", "in the technique used by you druggists to sell your mouth wash. Your discovery of 'halitosis'—or perhaps it was a mere invention—was a stroke of pure genius."

"Yes," replied John. "It is a very clever idea to be sure. You see, the first problem which every businessman must solve is to create a demand for his product. We must first convince the public that it needs our mouth wash. When we have done that the rest is easy."

"And so," said the Parson, "you proceed to inoculate the public with the idea that nine out of ten people are suffering from halitosis and don't know it. It is one of those dreadful, insidious diseases that even your best friend will not mention

to you, but yet it makes wallflowers out of romantic young girls; it causes your fellow club members to whisper to each other about you behind their hands; and it keeps the boss from promoting you or giving you a raise, and all the time your road to success in romance, in society and in business can be made smooth and easy by simply buying and using your wonderful mouth wash. It really is a wonderful racket, isn't it, John?"

"You may call it a 'racket' if you like," replied John, "but we really copied the idea from your church."

"Be careful," warned the Parson. "Let's have no irreverence, now!"

"Not in the least," replied John. "But I believe your church teaches that all human beings are born in sin because of Adam's transgression, and the only way to be cleansed of that sin is to join the church and be baptised and remain a member of the church in good standing until death.

"In other words, your church teaches us that we are all suffering from a spiritual halitosis inherited from our common ancestor, Adam, and the only way to cure it is to join the church and be baptized and support the church and clergy in the style to which they are accustomed. Do you call that a 'racket,' Parson?"

"But we have the authority of the Bible for our beliefs regarding sin," protested the Parson, "whereas you have only the statements of some cleverly written advertisements. Everyone knows that only a comparatively few people have a bad breath, but your mouth-wash artists would convince us that all suffer from this terrible disease."

"Exactly," replied John, "and everyone knows that the great majority of people are pretty decent and well behaved, yet your church would try to convince us that we are all born in sin and will go straight to hell unless we secure your particular brand of spiritual mouth-wash.

"Not that I object," he continued. "In fact, we druggists thank you for giving us a wonderful idea to increase our sales of mouth-wash."

\* \* \*

## YOU CAN HELP

A Christmas subscription to the Digest for a man who cares to think, helps build the ever-increasing circle of Humanist World Digest readers. We will be pleased to send a gift card notice.

## **U. S. FAMILIES TODAY 'MOST NERVOUS, MOST INSECURE'**

The American family today is the smallest in history, the best educated, the best equipped, the most married and the most mobile.

It is also the most nervous and most insecure.

These facts were brought out in a speech by Helen G. Hurd, chairman of the department of sociology at Rutgers University, at the fifth annual Family Life Conference at Iowa State College, Ames.

Contrasting the first U. S. census in 1790 with the latest findings, Miss Hurd disclosed that 95% of our population lived on farms then, compared with 13.5% on farms today.

This "urbanization" of our society, she added, makes for highly diversified attitudes, backgrounds and impermanent residence.

### **Swift Changes**

The swift changes of modern living which press in upon families today, she said, mean people need help in attaining a greater satisfaction in life and in developing richer personalities.

More than 30,000,000 American families move each year, she said. "This mobility makes the family lose the stabilizing influence of place and status which helped so much to keep families together in the past."

Significant changes in the age-old family organization have also resulted from the fact that 33.7% of all American women spend most of their time at jobs rather than in the homes, she said.

### **Homes Contrasted**

Miss Hurd contrasted the homes of yesterday and today. "Gone are the mottos on the walls, the collateral relatives living with the family, lace curtains, family closets. Instead we see picture windows, baby sitters, venetian blinds, radiant heating and TV!"

Another conference speaker, Dr. William E. Henry, chairman of the Committee on Human Development and professor of psychology at the University of Chicago, declared that "the family is no longer sufficient for solidarity." Individuals, he said, must turn to impersonal relationships such as the "hometown concept," the school, the church and others.

"Some form or degree of faith in, and support from, others,"

Dr. Henry suggested, becomes a major help in keeping mentally healthy. The family can help to create this initial sense of trust, he said.

—The Co-operative Consumer

\* \* \*

### **"REVERENCE FOR VALUES"**

Dr. Scott Says. Of course, I mean human values. If there are other than human values I cannot apprehend them. As soon as I apprehend a value it becomes a human value. Let us be careful not to talk about "divine truth" and "god-given values" and all that.

To do so is to get confused with ideas of special dispensations and the idea of a disorderly universe. Values are discovered, defended, promoted, appropriated and exploited by human beings. Where do they come from? They appear in society and are socially produced. It is doubtful if there can be goodness in isolation.

Reverence is respect plus willing devotion. We should reverence all that is worthy of reverence. The tragedy is there have been and is so much willing devotion to the worthless or pernicious.

—Rams Horn

\* \* \*

### **SHOULD TEACHERS BE COMPELLED TO BE INFORMERS?**

We read with interest of a current development in New York City where for the past several years the school authorities have been purging the schools of teachers whom they suspected of Communism. Giving no consideration whatever to the teacher's competence or years of service, they have discharged many teachers for refusing to answer questions about past membership in the Communist Party.

According to report, the New York School Board is now considering going a step further and even though the teacher answers all questions about present or past Communist Party membership they may be fired if they refuse to act as informers on other persons.

Superintendent of Schools William Jansen and some members of the New York City Board of Education allegedly believe that teachers should not have to act as informers in order to hold their jobs. Other board members are reported to be in favor of firing any teacher, whether Communist or not, if he refuses to act as an informer.

One reads repeatedly that the F.B.I. has a list of all American Communists and could quickly arrest all of them in case

of a national emergency. If these reports of the F.B.I.'s efficiency are true, one wonders why anyone on the school board should consider it necessary to punish teachers who are unwilling to act as informers.

\* \* \*

## **LET'S FACE THE FACTS: UMT's PURPOSE IS INDOCTRINATION!**

Over and over again the report of the National Security Training (UMT) Commission emphasizes the importance of UMT in preparing boys to "face the facts about their world" and in getting the "proper interpretation of those facts"—which is another way of saying "indoctrination with the military viewpoint." Before it is too late, Americans need to be sure they know just what the military point of view is, and how it will be taught to their sons. For militarism is an attitude. It is an attitude not only toward war, but toward life itself, and the values that are important in life, and the methods by which those values may be realized. Its nature is suggested here.

**1—Obedience to Orders.** Psychology and democracy alike emphasize the importance of teaching men to think for themselves. Truth is discovered and progress becomes possible only as individuals dare to challenge accepted ways of doing things, and do demand that orders be accompanied by satisfactory explanations. It is significant that this is the exact opposite of the methods used in both armies and dictatorships. In both, the individual has no choice but to obey the orders handed down from above, without question or deviation. Military men insist that unquestioning obedience is necessary for efficiency in battle, but of course military training does not distinguish between wartime and peace in its instructions. UMT would mean that every American boy would be taught that obeying orders without question is the highest duty of a citizen. Instead it is the surest way of molding the raw material of dictatorship.

**2—Mental and Moral Irresponsibility.** "The perfectly trained soldier," writes sociologist August B. Hollingshead in the *American Journal of Sociology*, "is one who has had his civilian initiative reduced to zero. . . . Unlike the dependent child, who normally matures and strives to break the bonds of dependency that tie him to his parents, the adjusted soldier is encouraged to be a dependent of the institution." This is the kind of dependency that is the core of military indoctrination: the giving up of all responsibility for moral and intellectual judgments to

a superior authority. "The army forces every man in it," wrote an army psychiatrist, "to go backward. He's reduced to a boy of fifteen with a kind of strict parental control." That kind of conditioning may seem desirable to military leaders—as it would to anyone who could be exempted from having his decisions questioned—but it will not appeal to those who are concerned about the development of free, self-reliant responsible citizens of a democracy.

**3—Force vs. Persuasion.** The growth of democracy is an experience in the substitution of persuasion and law for compulsion and violence. The great question of our day is whether that substitution can be made in the relations among nations before a Third World War wrecks what is left of civilization. The most formidable opponent of this kind of progress has always been the military. Military men have spent their lives being trained in the use of violence; it is natural that they should put their faith in violence and distrust nonviolent methods of solving conflicts. Moreover, the military always has a vested interest in war and military preparations: the larger the military establishment, the more fat jobs there are, and the more power for those at the top. But it is more than ever true that violence is self-defeating, that another global war would be an unparalleled catastrophe for the whole world, and that what we need most is a generation with a faith in peaceful methods and a determination to make them work. That is not the kind of generation UMT would help produce.

**4—Inevitability of War.** Military leaders frequently describe their responsibilities in peacetime as "getting ready to fight the next war." An inescapable part of that kind of thinking is the conviction that there will be a next war: that war is a natural, unavoidable part of our world. That is why democratic America, while maintaining a military establishment in peacetime, heretofore has always sought to keep the military out of diplomacy and the making of foreign policy. No one who looks at other nations only as potential enemies or allies in war can hope to establish lasting peaceful relationships. The ominous implications for Universal Military Training are clear. Military indoctrination begins with the idea that war is inevitable, and hence that all attempts to outlaw war are futile and a waste of time. As more and more men are turned over to the Army for eight years of that kind of viewpoint, the strength of America's efforts for peace will fall lower and lower. Above all, that is why UMT **must** be finally defeated. —National Council Against Conscription

## LEST WE FORGET

A Tribute to the late Arthur Garfield Hays

By Roger N. Baldwin

Friends of Arthur Hays—

At the request of his two daughters, I am officiating at this leave-taking of a beloved friend and a gallant crusader for justice, who two days ago (Dec. 16, 1954) closed his life quietly in his sleep in the hospital. This he preferred to invalidism.

The absence of a formal religious service is appropriate for a man who wrote: "We admit we have no way to salvation either in this or any other world. And about the latter, we are agnostic." But in every real sense of the word, Arthur Hays was a profoundly religious man.

I perform this office not only as his colleague for over thirty years in the American Civil Liberties Union, in which as General Counsel he was our unfailing and uncompromising guide, responsive to every demand on him, but also as his intimate friend in his family circle for as many years.

I need not bring to this farewell my own appraisal of Arthur Hays' life nor of his championship of those democratic liberties which were his major passion. No words of mine can better tell than what he wrote himself of his life and purpose. Let him speak with a few quotations I have picked to characterize his essential self. He wrote: "One's real life lies in his thoughts and feelings rather than in what he does."

At the end of a foreword to one of his books, he summed up his life. He wrote:

"After his capture, John Brown said he was 'worth more for hanging than for any other purpose.' For myself it may well be that I have been worth more for the defense of the rights of others to express their ideas than for any other purpose."

Arthur Hays reflected the spirit of Tom Paine who replied to someone who had said, "Where there is liberty, there is my home," by saying "Where liberty is not, there is mine."

Arthur Hays did not compromise his championship of civil liberties by any ulterior attachment of isms. He said:

"I have no faith in systems as such, whether they be called socialist, capitalist, anarchist or what not."

And reflecting in a larger frame the skepticism he shared with his great friend and colleague Clarence Darrow, he wrote:

"We do not know what life is all about. We find no purpose in the world, intelligent or otherwise, except to satisfy our urges as human beings."

He had a philosophy, however, and that solely of liberty. "I hate," he said, "to see people pushed around. I vent my emotions in trying to help them from being pushed." And voicing the buoyant optimism he always displayed, he wrote: "In this kind of fight you realize that sometimes you win, but in the long run, you never lose."

In all the conflict and controversy of his life, Arthur Hays had no hate in him. He had compassion and tolerance. He lived his life with self-confident optimism. He loved people, as we who were so endeared to him can testify. He was eternally sociable; "I am allergic to being alone," he said.

On this personal side he epitomized best in his family life this love of people. Nothing more expressive of Art Hays could be cited than this little inscription I ran across in one of his books presented eleven years ago to his granddaughter on the day of her birth. He wrote:

"This is the fourth book for your library. It will tell you more about me. Of course I will know you and love you—for a short time in your life. If I'm alive when you read this, I'll probably be a damn nuisance to you and any other family I have. But I have an idea that years ago you would have liked me. I wish I were your beau instead of your grandfather. I hope you'll carry on my views—at least to some extent."

"I venture to conclude by quoting John Donne's familiar lines suitable for the larger significance of this farewell:

"No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were . . . any man's death diminishes me, because I am involved in Mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

\* \* \*

## LET US ABOLISH CAPITAL PUNISHMENT

As late as 1955 years after Christ the most inhuman capital punishment is maintained in some countries.

Let us send in to the United Nations a request for their assistance to abolish this irreparable and socially brutalizing sort of punishment as well in the member countries as in countries outside UN. It is a sort of punishment that is of no credit to

any civilized country to keep. Let us here follow the example of Western Germany and other countries, who have abolished it.

The maintaining of this punishment does not mean "veneration of life", and it is an infringement of the declaration of the confirmation of the rights of man, as life itself naturally must be the most primary right of man.

The world ought in future to be free from this loathsome punishment.

Gentofte, Denmark

—EMIL DEHN

\* \* \*

## LETTER TO THE EDITOR

To the Editor:

One of the greatest victories for religious liberty in the history of our country has just been won in Marion County, Kentucky. The local committee has been sustained in its allegations about the school situation in Marion County by the Court of Appeals of Kentucky. The moving spirit in the litigation to correct the intolerable conditions in the county was Dr. James Rawlings, a retired Methodist minister of Bradfordsville. He and his friends in the community took the initiative and provided the leadership in the successful effort. P.O.A.U. has been a consultant in this litigation from the beginning.

After two initial setbacks in the Kentucky courts, the Court of Appeals has now unanimously overturned these decisions and sustained at every point the plaintiff's charges. The Bradfordsville school, closed by action of the Roman Catholic school board, is now to be reopened by order of the court. The practice of indoctrinating children with Roman Catholic teaching in the public schools is to be terminated. The gross discrimination practiced by the Roman Catholic school board against the Protestant citizens of Marion County is now to be brought to an end. These and many other interesting features of the Court of Appeals decision are fully described in The Courier Journal (copy on request).

Your readers may be interested to know about this sweeping victory. They may also want to know that P.O.A.U. exists to encourage and help initiate and carry on litigation of this sort in many parts of the country. Wherever there are clerical encroachments upon the public schools or upon any province of the state's activity, P.O.A.U. regards this as the object of its concern.

GLENN L. ARCHER,  
Executive Director, P.O.A.U.

# APPOINTMENT WITH FORTUNE

By Marius Hansome

Here is a profoundly moving tale of a search—a search for an open door, a warm hearth, and a love that would assuage the loneliness of the outcast. It tells of a sensitive youth who lived down the “sins” of his parents and, with dramatic success, rose from the humblest beginnings to the heights of achievement.

What is the secret behind the social rebel who defies entrenched power and brings honesty to a vegetating profession? Marius Hansome unveils the mystery and unlocks the heart and mind of such a man in “Appointment With Fortune.”

Not often in literature does there appear a figure of the proportions of Maisse—a figure in the honored tradition of the true revolutionary, the lover of democracy, driven by the injustice worked against him to achieve equity and dignity for his fellow man. Maisse finds in the life of a sailor before the mast and in the teaching profession of the West of 1914 a constant challenge to battle the strangling pressure of the backward-looking, of those who would cling to their own security by blocking the path of progress.

Like Alice Tisdale Hobart's novel the “Cleft Rock,” Marius Hansome's “Appointment With Fortune” deals with social and economic problems at a period when times were difficult. Published by the Vantage Press, Inc., 120 West 31st Street, New York.

\* \* \*

## GOVERNMENT COLLECTS FOR ITS FAVORS

Some church bodies are looking askance at the movement to exact of them a loyalty oath in return for the exemption of their property from taxation. Tax exemption of church property used primarily for worship purposes, used primarily for living purposes, used for the conduct of gainful business, and held for years without improvement merely to reap an unearned increase in value, is soon to become a major issue in the church-state field in this country. The most thorough students of separation of church and state have for years warned that concessions by the state to the church will ultimately turn out to be a sort of Trojan horse: that what was originally intended to be a pure gift to the church will become a lever for exacting concessions from the church to the state.

# THE VITAL FAITH OF HUMANISM

By John H. Hershey

**The Cosmos:** The cosmos is the total system and energy of the universe. It has four main ascending levels: 1. The non-living (inorganic) level of chemical elements, earth, planets, stars, galaxies. The basis is the atom. 2. The living (organic) level of plants, animals and man. The basis is the cell. 3. The mental level of animals and man. Basis: The Brain. 4. The spiritual level of ideals of truth, beauty, goodness in man and the social order. Basis: The human person. Each of the upper levels depends on the lower levels. But also each high level is a new development. The cosmos is alive in plants, animals and man. It is mental in animals and man. It is spiritual in and through man. Humanism has faith that the cosmos itself is the productive power, the creative energy, which brings higher levels of beings and activities into existence.

**The Individual:** A child is born neither moral nor sinful but with capacities for growing into a good, bad, or indifferent individual. Right rearing and education makes for the growth of persons who can rule their lives by spiritual ideals. An individual can continue to influence coming generations, even after his death, by leaving behind some worthy achievement. Humanism thus possesses faith in the wonderful possibility for good in each new-born child.

**The Social Order.** The social order includes families, cities, schools, nations, industries, labor unions, international organizations. Our goal is a social order making for the material, moral and cultural well-being of man. Democracy is the method by which an individual takes part in the various social groups to which he belongs. Civil liberties, separation of Church and state, and racial equality should be favored. All forms of totalitarianism ought to be opposed. Aggressive warfare ought to be met by non-aggressive nations cooperating for defense. The guiding star is the ideal of a cooperative world. Humanism has faith that man can make great advance toward a much better social order by relying on his own creative effort.

Humanism is a living faith that the cosmos itself is capable of producing life, beauty, mind, and man. It is a vital faith in great possibilities in each child. It is an active faith that we ourselves can create a brighter world on earth.

## THE MEMBERSHIP ROLL CALL

The price of Freedom is a life of service toward building a better world and is the rent a free man pays for the right to live at peace with his fellow men.

\* \* \*

International science has made the world one neighborhood. Religious Humanism is the foundation upon which it shall be made one Brotherhood. This is a compelling cause, with room for all.

\* \* \*

For \$1.00 you can subscribe to the Humanist World Digest for a year, or send it to a friend. It will be a Missionary toward man's objective approach for his survival here. We would like to have you answer the Roll Call. Also, we will thank you for the names of those you think might like to know about this magazine.

---

### SUBSCRIPTION FORM

Please enter my subscription to the Humanist World Digest for .....years at \$1 per year.

(Add gift subscriptions on separate sheet)

**Membership Form** (Dues include Digest subscription)

I wish to apply for membership in the Humanist World Fellowship and enclose \$..... to cover annual dues, as indicated.

Check ( ) \$5 Regular ( ) \$10 Contributing

One ( ) \$25 Sustaining ( ) \$100 or more, Sponsor

Total amount enclosed: \$.....

NAME .....

ADDRESS .....

(Please type or print)

**Mail to: HUMANIST WORLD DIGEST**

**1011 Heinz Avenue - Berkeley 10, California**

## INTERPRETING HUMANIST OBJECTIVES

**HUMANIST WORLD FELLOWSHIP** is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

**HUMANIST WORLD FELLOWSHIP** defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

**MODERN HUMANISM** seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

**HUMANISM** insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

**HUMANISM** recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradi-

cate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

**HUMANISM** seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

**HUMANISM** has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

**HUMANISM** accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

Starr King School for The Ministry  
2441 Le Conte Ave.  
Berkeley, Calif. (K)